JOHN DEWEY'S VIEWS OF EXPERIENCE FOR EDUCATION: IMPLICATIONS FOR PHYSICAL EDUCATION

A Field Report

Presented to

The School of Graduate Studies

Drake University

In Partial Fulfillment

of the Requirements for the Degree

Master of Science in Education

---

by

Carolyn Ann Cramer

January 1970

1970
C848

JOHN DEWEY'S VIEWS OF EXPERIENCE FOR EDUCATION: IMPLICATIONS FOR PHYSICAL EDUCATION

by

Carolyn Ann Cramer

Approved by Committee:

Charles Heikman

Neal Dembley

Earle L. Canfield
Dean of the School of Graduate Studies

297518

TABLE OF CONTENTS

CHAPTER		PAGE
I.	INTRODUCTION	1
	The Problem	2
	Statement of the problem	2
	Importance of the Study	2
	Definition of Terms	2
	Assumptions	4
II.	REVIEW OF HISTORICAL BACKGROUND	5
III.	JOHN DEWEY'S VIEW OF EXPERIENCE	15
IV.	SOME IMPLICATIONS FOR PHYSICAL EDUCATION	32
V.	SUMMARY, CONCLUSION, AND RECOMMENDATIONS	47
BIBLIOGRAPHY		51

CHAPTER I

INTRODUCTION

In the realm of education, John Dewey's ideas have enjoyed widespread influence in educational thinking and discussion. His theories in psychology, philosophy and education still play an important role in American life. He has become the world's leading interpreter of the modern or progressive educational doctrine of growth through the personal reconstruction of experience.

In his book, Democracy and Education, Dewey provided the chief intellectual impetus which stimulated the development of the new education. He has been the pioneer in this country, as well as much of the Western world, in turning the minds of men from the doctrine of authority toward the doctrine of experience. It is safe to say that he was and is the single most influential man in American education that the Twentieth Century has yet produced and we know that his ideas will color the picture of American education for some time to come.[1] John Dewey is so much a part of our educational system it is important to consider his ideas on educational experience.

---

[1]Mary W. Watrous, "A Comparative Study of Dewey's Democracy and Education and Experience and Education (unpublished Master's thesis, Gonzaga University, Spokane, Washington, 1952), pp. 1-2.

I. THE PROBLEM

Statement of the problem. It was the purpose of this study to present those aspects of Dewey's theory of experience which have most influenced education and to indicate some of the implications of Dewey's theory for physical education.

II. IMPORTANCE OF THE STUDY

The pivotal point of John Dewey's philosophy is his theory of "experience." Dewey conceived education as a continuing reconstruction of experiences. His influence is present in all fields of education and is present in educational systems around the world. This study was designed to produce an appraisal of John Dewey's view of experience. The influence this man has exerted on education bears a direct relationship to the programs of physical education. To better understand the movement and its effect on the physical education curriculum, this study suggests many of the underlying forces which have shaped and are continuing to shape the programs of physical education.

III. DEFINITION OF TERMS

Adaptability. Adaptability, as used in this study, is the ability to modify actions on the basis of the

recollection of results and consequences of prior experiences until an appropriate, efficient way of acting is discovered.

Continuity. Continuity implies that every experience should contribute something to the preparation of a person for later experiences of a deeper and more expansive quality.

Education. Education is the reconstruction or reorganization of experiences which make subsequent events more purposeful and more meaningful.

Experience. An experience is a process of doing, reflecting and undergoing the consequences of any event; experience involves continuity and interaction between the learner and what is learned.

Growth. Growth progressively adds to one's fund of meaningful experiences so as to continuously develop one's reflective powers and thus enhance one's ability to develop into an effective, contributing citizen within society.

Interaction. The principle of interaction involves an exchange between the learner and his environment.

Physical education. Physical education is an integral part of the total educational process which aims to develop physically, mentally, emotionally, and socially fit citizens through the medium of physical activities which

have been selected as to these outcomes.[1]

Pragmatism. Pragmatism is a philosophical approach to truth through action wherein the worth of an idea is interpreted in terms of how it works in practical situations.

IV. ASSUMPTIONS

Assumptions made in this study were: (1) that experience could be evaluated, (2) that there is a positive connection between education and personal experience, (3) that in the writings of John Dewey, his views on experience could be identified, (4) that there is a positive relationship between education and physical education, (5) that development of experience through interaction is basically social, and (6) that democracy can provide the best quality of experience on a wide scale.

Chapter II briefly summarizes the background of John Dewey relating to the development of his theory of educational experience. Chapter III deals with Dewey's concepts of experience and education, the role of the educator, and the concept of interaction and growth. Implications drawn from these theories are applied, in Chapter IV, to the field of physical education. Chapter V sums up the study, reports the findings and makes recommendations.

---

[1]Charles A. Bucher, Foundations of Physical Education (St. Louis: The C. V. Mosby Company, 1968), p. 21.

CHAPTER II

REVIEW OF HISTORICAL BACKGROUND

John Dewey joined the University of Chicago in 1894. In 1896 the Laboratory School was founded for the purpose of educational experimentation. This school is commonly referred to as the Dewey School, and it was here that Dewey developed and applied his new principles of education. These emerging ideas and theories were to become the basis of his 'activity' program. After leaving the University of Chicago, Dewey became professor of philosophy at Columbia from 1904 until 1930.

While acknowledged as the leading exponent of progressive education, John Dewey cannot historically be called its originator. Dewey arrived at a time when many members of society were tired of the narrow formalism of the traditional school and were ready for a change. Dewey's ideas were not totally new. The theories and practices of several outstanding educational reformers preceded him.

Jean-Jacques Rousseau (1712-1778), was the most radical of all rebels against the formalism and artificiality in life and in education. He believed that man would be far better off in his 'natural' state. Education should follow as closely as possible to the patterns set by nature.

The Swiss reformer, Johann Heinrich Pestalozzi (1746-

1827), believed that learning should be primarily a process of experiencing or observing rather than memorizing. He did not deny the value of books but insisted that such teaching should be preceded by or at least accompanied by experience with things.

Among the later reformers strongly influenced by the writings of Rousseau and Pestalozzi were Johann Friedrich Herbart, (1776-1841), and Friedrich Wilhelm Froebel, (1782-1852). Herbart emphasized the teaching of social skills which stressed the development of character and social morality. Virtue, according to Herbart, was the sole purpose of education. Fundamental to the teaching view of Rousseau and Herbart was the interest of the child.

Froebel, the father of the kindergarten, practiced in his schools that children must not be taught by rule, but according to their natural instincts and activities. The kindergarten bases its teachings on play because that is what children do naturally.

John Dewey, then, was a catalyst for a change of existing thought, helping to synthesize the various emphases of other theorists; C. S. Peirce and the pragmatic view of truth; William James and his emphasis on the interrelatedness of intellect and environment; and George Mead with his emphasis on the social dynamics of human behavior.[1]

---

[1]Reginald D. Archambault (ed.), "The Philosophical

The ideas of all these writers became crystalized when Dewey wrote Democracy and Education.

Complete understanding of John Dewey can be gained only after examining the times and the conditions against which he reacted. The growing division between the school and life compelled Dewey to define his ideas on education. This traditional dichotomy between theory and practice and truth and experience was perhaps the greatest irritant. Traditional education was conceived as an authoritarian pipe line, that of handing down from above.

> The realm of the classroom in the 1890's was totally set off from the experience of the child who inhabited it. The teachers' lessons encrusted by habit, the seats arranged in formal rows, and the rigid etiquette of behavior all emphasized the difference between school and life. Hence learning consisted of the tedious memorization of data without a meaning immediately clear to the pupil . . . this prevented the student from relating his formal studies to his own development as a whole person.[1]

Instead of utilizing the curiosity of the young, traditional formalism destroyed it by imposing a system of rigid, routine habits. Its inflexible organization of subject matter and dictatorial teaching methods forced the student passively to accept the material as given. Instead

---

Bases of the Experience Curriculum," Dewey on Education (New York: Random House, 1966), p. 161.

[1]Oscar Handlin, John Dewey's Challenge to Education (New York: Harper and Brothers, 1959), p. 42.

of creating an educational environment within which the natural tendencies of the young would be directed, and not thwarted; strengthened, and not crushed, the traditional school built up obstacles to learning.[1]

To fully comprehend the unity of a child's experience, and thereby break down the division between the theoretical and the practical, Dewey stated:

> Education being a social process, the school is simply that form of community life which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race and to use his own powers for social ends.[2]

Dewey was deeply concerned with the improvement of social problems. He pictured the school as a continuation of the student's life which could not be isolated from the processes of daily living. Education was conceived as life and not merely the preparation for life. It was growth that was important. As long as growth continued so did education. It was, as Dewey saw it, a continuous reconstruction and reorganization of accumulated experience. The starting point in education was the child, his interests, habits, abilities, and capacity for learning. Dewey expanded these ideas and stressed that the child could not be separated from the

---

[1]John Dewey, Education Today, ed. Joseph Ratner (New York: G. P. Putnam's Sons, 1948), p. ix.

[2]Ibid., p. 6.

society of which he was a part.

From idealistic beginnings, Dewey turned to pragmatism. The key word associated with this philosophy is change. Dewey felt that nothing was permanent. The universe was viewed as in a state of flux, a situation in which nature combined the predictable with the uncontrollable. Because of the above precarious situation, the problems of today cannot be solved permanently for they will be different tomorrow.

> While the precarious nature of existence is indeed the source of all trouble, it is also an indispensable condition of ideality, becoming a sufficient condition when conjoined with the regular and assured.[1]

In conjunction with the idea of an evolving universe is Dewey's view that education should offer experiences which are compatible to the needs of changing time. Dewey stated that "since the environment changes and our way of acting has to be modified in order successfully to keep a balanced connection with things, an isolated uniform way of acting becomes disastrous at some critical moment. The vaunted 'skill' turns out gross ineptitude."[2]

The pragmatist believes knowledge to be experience, that is, whatever we possess has resulted from our actions.

---

[1]John Dewey, Experience and Nature (New York: George Allen and Unwin, Ltd., 1929), pp. 62-63.

[2]John Dewey, Democracy and Education (New York: The Macmillan Company, 1916), p. 91.

GRACE UNIVERSITY LIBRARY

Thus true experience is functional. The only reality was experience and all experience is in situations that have a relationship to one another.

What was at first a protest against the out dated methods of education was to become a definite growing movement. The extension of the new ideas in education came to be called progressive education. Contributing to the early growth of the progressive movement were the following factors: (1) the needs created by the new social and economic developments, (2) the rise of human sciences, biology, physiology, psychology and psychiatry, (3) the challenge of democracy and individualism to the old traditional authority, and (4) the extension of altruistic idealism to include childhood and youth.[1]

The major concepts of the progressive movement may be summarized as follows:

1. Education at any age should be a natural growth involving experiences, physical, mental, moral, social and spiritual, adapted to the age, health, interests and abilities of each pupil.
2. Genuine education develops not through imposed formal learning from books and lectures, but only through self-directed and spontaneous activities, preferably pursued in group situations.
3. Interest aroused in an atmosphere of freedom is the proper incentive to effort, not the external compulsions of authority, penalties and rewards.

---

[1] Morton Snyder, "Progressive Education Movement," Encyclopedia Britannica (1951 ed.), XVIII, 565.

DRAKE UNIVERSITY LIBRARY

4. The finest education is that which through inspiration and opportunity stimulates and releases motive power, resulting in original thinking, action and creation.
5. Educational processes like processes of growth, involve continuing changes and are subject to improvement through experimentation.[1]

The shift from the acquisition of subject matter toward the interests and activities of the student has evoked violent controversy between conservative and progressive teachers. Whatever the final outcome, this controversy has caused a beneficial modification in the routine.[2]

The following phrases have been used to categorize the influence of Dewey's educational philosophy: 'learning by doing'; 'projects'; 'the child-centered school'; 'interest and effort'; 'permissiveness'. These catch phrases have been changed by Dewey's critics into the following: 'lack of discipline'; 'illiteracy'; 'anarchy'; 'anti-intellectualism'; and 'barbarism'.[3] Illustrating criticism of the progressive philosophy was offered by Bagley when he stated:

American educational theory long since dropped

---

[1]Watrous, op. cit., p. 12.

[2]Robert Ulrich, History of Educational Thought (New York: American Book Company, 1950), p. 320.

[3]George Geiger, John Dewey in Perspective (New York: Oxford University Press, 1958), p. 5.

> the word 'discipline' from its vocabulary. Today its most vocal and influential spokesmen enthrone the right even of the immature to choose what he shall learn. They condemn as 'authoritarian' all learning tasks that are imposed by the teacher. They deny any value in the systematic and sequential mastery of the lessons that the race has learned at so great a cost. They condone and rationalize the refusal of the learners to attack a task that does not interest him. In effect they open wide the lines of least resistance and least effort. Obedience they stigmatize as a sign of weakness. All this they advocate in the magic names of 'democracy' and 'freedom'.[1]

In the statement that follows, Dewey can be seen as a critic of progressive education as well as its proponent.

> The only ground for anticipating failure in taking this path resides to my mind is the danger that experience and the experimental method will not be adequately conceived. . . . the only ground I can see for even a temporary reaction against the standards, aims, and methods of the newer education is the failure of educators who professedly adopt them to be faithful to them in practice. . . . the road of the new education is not an easier one to follow than the old road but a more strenuous and difficult one. The greatest danger that attends its future is, I believe, the ideas that it is an easy way to follow, so easy that its course may be improvised, if not in an impromptu fashion, at least almost from day to day or from week to week.[2]

Berger states that one of the most important contributions of John Dewey was "that he tried to reconcile the split between Progressivists and Traditionalists by

---

[1]William Bagley, Education and Emergent Man (New York: T. Nelson and Sons, 1934), p. 151.

[2]John Dewey, Experience and Education (New York: The Macmillan Company, 1952), p. 114.

showing that both philosophies were vital and proper in the scheme of education."[1] In his book, Experience and Education (1938), Dewey tried to reconcile these differences by moving away from an Either-Or philosophy. Dewey argued that:

> . . . the fundamental issue is not of new versus old education nor of progressive against traditional education but a question of what anything whatever must be to be worthy of the name 'education.' . . . What we want and need is education pure and simple, and we shall make surer and faster progress when we devote outselves to finding out just what education is and what conditions have to be satisfied in order that education may be a reality and not a name or a slogan. It is for this reason alone that I have emphasized the need for a sound philosophy of experience.[2]

Dewey went on to say that one

> . . . should think in terms of education itself rather than in terms of some 'ism about education, even such an 'ism as 'progressivism.' For in spite of itself any movement that thinks and acts in terms of an 'ism becomes so involved in reaction against other 'isms that it is unwittingly controlled by them. For it then forms its principles by reaction against them instead by a comprehensive constructive survey of actual needs, problems, and possibilities.[3]

This brief summary should acquaint the reader with the background upon which Dewey based his theory of

---

[1] M. I. Berger, "John Dewey and Progressive Education Today," School and Society (March 1959), 141.

[2] Dewey, Experience and Education, op. cit., pp. 115-116.

[3] Ibid., p. vi.

educational experience. With this in mind, the next chapter will present and develop more fully those views of experience which have influenced the educational scheme of today.

CRANE UNIVERSITY LIBRARY

CHAPTER III

JOHN DEWEY'S VIEW OF EXPERIENCE

Learning takes place within the process of experiencing. It is for this reason that Dewey urged an understanding of the nature of experience. The term 'experience' was seen as a "doing" phenomenon in which the learner and the environment interact:

> The organism acts in accordance with its own structure, simple or complex, upon its surrounding. As a consequence the changes produced in the environment react upon the organism and its activities. . . This close connection between doing and suffering or undergoing forms what we call experience.[1]

This interactive process involves an active and passive element. The active phase of experience is 'trying,' the passive phase is the 'undergoing.' When we experience something we act, then we suffer or undergo the consequences of our actions. Thus,

> The connection of these two phases of experience measures the fruitfulness or value of the experience. Mere activity does not constitute experience. It is dispersive, centrifugal, dissipating. Experience, as trying, involves change, but change is meaningless transition unless it is consciously connected with the return wave of consequences which flow from it. When an activity is continued into the undergoing of consequences, when the change made by action is reflected back into a change made in us, the mere flux is loaded with significance. We learn something.[2]

---

[1]John Dewey, Reconstruction in Philosophy (New York: Henry Holt, 1920), p. 86.

[2]Dewey, Democracy and Education, Ibid., p. 163.

In order for a real experience to take place the active-passive cycle must be completed. Mere activity does not constitute an experience. Reflective thinking is needed in return for the action taken. According to Dewey, "the measure of the value of the experience lies in the perception of relationships or continuities which it leads up."[1] Experience is cumulative because as a consequence of these interactions habits begin to develop.

The belief that education comes about through experience does not mean, according to Dewey, that all experiences are genuinely or equally educative. Dewey stated that experience and education could not be directly equated to one another. Some experiences are mis-educative. A mis-educative experience has the effect of stopping or distorting the growth of further experience. Dewey indicated that

> An experience may be such as to engender callousness; it may produce lack of sensitivity and of responsiveness. Then the possibilities of having richer experience in the future are restricted. Again, a given experience may increase a person's automatic skill in a particular direction and yet tend to land him in a groove or rut; the effect again is to narrow the field of further experience. An experience may be immediately enjoyable and yet promote the formation of a slack and a careless attitude; this attitude then operates to modify the quality of subsequent experiences so as to prevent a person from getting out of them what they have to give. Again, experiences may be so disconnected from one another that, while each is agreeable

---

[1] Ibid., p. 164.

> or even exciting in itself, they are not linked cumulatively to one another. . . . The consequence of formation of such habits is inability to control future experiences.[1]

The 'quality' of the experience is extremely important to Dewey. Any experience has two aspects of quality. The immediate like or dislike, and its influence upon future experiences. It is this latter aspect of 'effect' which challenges the educator. It becomes the job of the educator to arrange for the kinds of experiences that will be enjoyable so as to promote desirable future experiences. "Hence the central problem of an education based upon experience is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences," says Dewey.[2]

To discriminate between those experiences which are educationally worthwhile and those that are not, Dewey established a set of criteria. These criteria are based upon three principles: continuity, interaction, and adaptability. The principle of continuity

> . . . rests upon the fact of habit, when 'habit' is interpreted biologically. The basic characteristic of habit is that every experience enacted and undergone modifies the one who acts and undergoes, while this modification affects, whether we wish it

---

[1]John Dewey, Experience and Education (New York: The Macmillan Company, 1952), pp. 13-14.

[2]Ibid., p. 16.

> or not, the quality of subsequent experiences. For it is a somewhat different person who enters into them.[1]

The term 'habit' was to be understood in a broader meaning than merely a fixed way of doing things.

> It covers the formation of attitudes that are emotional and intellectual; it covers our basic sensitivities and ways of meeting and responding to all the conditions which we meet in living.[2]

Taken in its broader context, the principle of continuity of experience, as expressed by Dewey, means that every experience takes something from previous experience and modifies in some way the 'quality' of those experiences which follow. The quality influences the 'way' in which continuity is applied. Childs, commenting on Dewey's idea, observed, "the right is that which is in harmony with personal and social good. The good is that which makes for all-round growth. We grow as we learn. We learn as we experience."[3]

As part of this principle, Dewey illustrates growth as an example. Growth is not random development. It is specific as to its direction; physically, intellectually, as well as morally. From the standpoint of growth as

---

[1] Ibid., pp. 26-27.

[2] Ibid., p. 27.

[3] John L. Childs, American Pragmatism and Education (Chicago: Henry Holt and Company, 1956), p. 110.

education, the question that arises is whether growth promotes or retards growth in general. Dewey declared that

> . . . When and 'only' when development in a particular line conduces to continuing growth does it answer to the criterion of education as growing. For the conception is one that must find universal and not specialized limited application.[1]

The second principle of experience is interaction. Every experience should be viewed as a moving force. The value, as such, depends upon what it moves toward or into. It is this crucial challenge that the educator takes upon himself. It is the role of the teacher to make experiences meaningful to his students. When a meaningful experience is perceived by the student, he becomes an active participant. A participant whose body and mind are both set into motion. The teacher must be aware of the attitudes which foster continual growth. He must be alert to the capacities and the needs of his students in order to provide a stimulating environment in which the child can grow. Dewey stresses the fact that education is not conceived directly, but indirectly through the environment. The physical and social surroundings of the learner are essential.

> No organism is so isolated that it can be understood apart from the environment in which it lives. Sensory receptors and muscular effectors, the eye and the hand, have their existence as well as their

---

[1]Dewey, Experience and Education, op. cit., p. 29.

> meaning because of the connections with an outer environment.[1]

Experience does not occur in a vacuum. When the environment is ignored, experience is treated as if it were something which goes on exclusively within the body and mind of an individual. An individual is part of his environment. Thus, the principle of interaction implies that failure to adapt materials to the needs and capacities of the learner may cause an experience to be non-educative as much as if the learner failed to adapt himself to the material.

The third principle of experience is adaptivity. Adaptivity is the intelligent interaction with one's environment. It is through this process that we modify our actions according to the consequences of prior experiences. Adaptability is made possible through the development of intelligent activity, that is, a realization of the consequences likely to result from a particular action. The process of thinking serves to connect what is done with its consequences. The occurrence is then explained and understood as reasonable. Dewey believed that effective instruction should teach the learner how to think and how to act intelligently within a changing environment.

> Routine action, action which is automatic, may increase skill to do a particular thing. In so far, it might be said to have an educative effect. But

---

[1]John Dewey, Conduct and Experience, Psychologies of 1930, edited by Carl Murchison (Worchester, Massachusetts: Clark University Press, 1930), p. 411.

> it does not lead to new perceptions of bearings and connections; it limits rather than widens the meaning-horizon.[1]

To promote intellectual activity is to provide experiences in which the child is actively involved. Physical activity precedes intellectual activity. We learn to think by doing. Dewey stated in his Pedagogic Creed that activity precedes the passive in the development of a child's nature; muscular development precedes the sensory; and movement comes before conscious sensations. Dewey believed that consciousness was essentially motor or impulsive and tend to project themselves in action. He stressed the acquisition of ideas, information and useful facts through experience and growth. Dewey warned that

> Failure to give constant attention to development of the intellectual content of experiences and to obtain ever-increasing organization of facts and ideas may in the end merely strengthen the tendency toward a reactionary return to intellectual and moral authoritarianism.[2]

The neglect of this principle results in wasted time and energy. The learner becomes a passive receptacle for knowledge. It is the purpose of the teacher to keep the learner moving in the direction of what the expert already knows. According to Dewey, the use of right methods can

---

[1]Dewey, Democracy and Education, op. cit., p. 91.

[2]Dewey, Experience and Education, op. cit., p. 109.

"short-circuit for the individual the slow progress of the race."[1]

Method is the teacher's way of organizing the subject matter to obtain what he believes will be the best possible results.

> Method means the arrangement of subject-matter which makes it most effective in use. Never is method something outside of the material. . . . Method is not antithetical to subject-matter; it is the effective direction of subject-matter to desired results.[2]

A good teacher must have flexibility, ability to adjust and change as the situation requires. He should be able to reorganize and reinterpret his knowledge to his students so as to give it the most possible meaning. By thoroughly knowing his subject matter the educator has more time to study the responses and attitudes of his students. In so doing, the subject matter may be adjusted to the needs and capacities of the group. Dewey continues, "the planning must be flexible enough to permit free play for individuality of experience and yet firm enough to give direction toward continuous development of power."[3]

> The teacher's suggestion is not a mold for a cast-iron result but is a starting point to be developed into a plan through contributions from the experience

---

[1] John Dewey, How We Think (New York: D. C. Heath and Co., 1933), p. 202.

[2] Dewey, Democracy and Education, op. cit., p. 194.

[3] Dewey, Experience and Education, op. cit., pp. 64-65.

> of all engaged in the learning process. The development occurs through reciprocal give-and-take, the teacher taking but not being afraid also to give. The essential point is that the purpose grow and take shape through the process of social intelligence.[1]

Thus, the environment and social setting must be so arranged as to carry out democratic ideals. The teacher who uses democratic procedures in his teaching faces a greater challenge than does the teacher who uses traditional drill and routine. Democracy stresses power from within not control from the outside. Dewey says, "it is not the will or desire of any one person which establishes order, but the moving spirit of the whole group."[2] Every student has an opportunity to contribute. Therefore, rigid, inflexible planning is not conducive to the democratic process. It falls upon the teacher to determine the amount and quality of freedom within the learning situation.

> To many the mere fact that children are free to move about, to seek help from others, to undertake pieces of work in small groups is taken as evidence that the aim of the methods must be to develop individualists, to let the children do as they please. These methods were, in fact, introduced because we know that physical freedom is necessary to growing bodies and because psychological investigations have proved that learning is better and faster when the learner understands his problem as a whole and does his work under his own motive power rather than under minute, piecemeal dictation from a boss.[3]

---

[1] Ibid., p. 85.

[2] Ibid., p. 58.

[3] Dewey, Education Today, op. cit., p. 278.

Dewey viewed democracy as more than a form of government. He held it to be a way of associated life and communicated experience. Commenting on Dewey's view of individuality and democracy, Archambault declared that "maximum individuality, combined with responsible social participation, would result from an educational system that blended the needs of the individual and the demands of the social group."[1]

In his later writings, particularly Experience and Education, Dewey did not have his teacher in an entirely subordinate position as he first implied in his book, Democracy and Education.

> The greater maturity of experience which should belong to the adult as educator puts him in a position to evaluate each experience of the young in a way in which the one having the less mature experience cannot do. It is then the business of the educator to see in what direction an experience is heading. There is no point in his being more mature if, instead of using his greater insight to help and organize the conditions of the experience of the immature, he throws away his insights.[2]

Dewey did not reject traditional education entirely. The teacher's guidance was important. "Just because traditional education was a matter of routine in which the plans and programs were handed down from the past, it does not follow that progressive education is a matter of planless

---

[1]Archambault, op. cit., p. xii.

[2]Dewey, Experience and Education, op. cit., pp. 31-32.

improvisations."[1]

Dewey spoke of the objective conditions of learning. These conditions include what is done by the educator, the way in which it is presented to the learner by means of the words spoken and the tone of voice used. It also includes the materials with which the learner interacts. Dewey felt that the total social situation in which a person is engaged is the most important. These objective conditions may be regulated by the educator. He can determine the environment in which the capacities and needs of those taught interact to form worthwhile experiences. The selection of the objective conditions of the educator and the internal conditions of the learner must always play an important part in those experiences which are to become truly educational.

> Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he is studying at the time. Collateral learning in the way of formation of enduring attitudes, of likes and dislikes, may be and often is much more important. . . . For these attitudes are fundamentally what count in the future. The most important attitude that can be formed is that of desire to go on learning.[2]

Dewey rejected all forms of dualism. He objected most strenously to the dualism of the mind and body. Such a view fragments the individual: bodily actions on one

---

[1] Ibid., p. 18.

[2] Ibid., p. 49.

side and intellectual activity on the other. Dewey felt that it was impossible to state adequately the evil results that have flowed from this dualism. He did elaborate on three of the more striking effects.

1. If bodily activity has nothing to do with mental activity, it then becomes an intruder and an evil distraction. Dewey writes that "experience has shown that when children have a chance at physical activities which bring their natural impulses into play, going to school is a joy, management is less of a burden, and learning is easier."[1] A student has a body which also comes to school along with the mind. Because of this unity,

> . . . the nervous strain and fatigue which results with teacher and pupil are a necessary consequence of the abnormality to the situation in which bodily activity is divorced from the perception of meaning. . . . It may be seriously asserted that a chief cause for the remarkable achievements of Greek education was that it was never misled by false notions into an attempted separation of mind and body.[2]

2. Some bodily activities have to be used even with those lessons which have to be learned by the application of the mind. "Before the child goes to school, he learns with his hand, eye, and ear, because they are organs of the process of doing

---

[1]Dewey, Democracy and Education, op. cit., p. 228.

[2]Ibid., pp. 165-166.

something from which meaning results."[1] It is through the senses that a child learns. He sees the book and the blackboard, he hears what the teacher says. He uses his hands, lips and vocal cords to reproduce his knowledge. The senses conduct the external world into the mind. The muscles of the eye, hand and vocal cords need to be trained to carry knowledge back from the mind into external action. The separation of the body from the mind in the recognition of meaning creates a passive, mechanical situation.

3. The separation of mind from direct occupation with things places emphasis on 'things' rather than the relationship or connection involved. The mind does not perceive things apart from the relationship. "Judgement is employed in the perception; otherwise the perception is mere sensory excitation or else a recognition of the result of a prior judgement, as in the case of familiar objects."[2]

An ounce of experience is better than a ton of theory simply because it is only in experience that any theory has vital and verifiable significance. An experience . . . is capable of generating and carrying any amount of theory (or intellectual content),

---

[1] Ibid., pp. 166-167.

[2] Ibid., p. 168.

> but a theory apart from an experience cannot be definitely grasped even as theory. It tends to become a mere verbal formula, a set of catchwords used to render thinking, or genuine theorizing, unnecessary and impossible.[1]

Three points which influence the process of learning and hold significance for the theory of experience were summarized by Dewey.

1. The human mind does not learn like a vacuum; the facts presented for learning, to be grasped, must have some relation to the previous experience of the individual or to his present needs; learning proceeds from the concrete to the general, not from the general to the particular.
2. Every individual is a little different from every other individual, not alone in his general capacity and character; the differences extend to rather minute abilities and characteristics, and no amount of discipline will eradicate them. The obvious conclusion of this is that uniform methods cannot possibly produce uniform results in education, that the more we wish to come to making every one alike the more varied and individualized must the methods be.
3. Individual effort is impossible without individual

---

[1] Ibid., p. 169.

> interest. There can be no such thing as a subject which in and by itself will furnish training for every mind. If work is not in itself interesting to the individual or does not have associations or by-products which make its doing interesting, the individual cannot put his best efforts into it. However hard he may work at it, the effort does not go into the accomplishment of the work, but is largely dissipated in a moral and emotional struggle to keep the attention where it is not held.[1]

In summary, a real experience must include acting and being acted upon, and the understanding or the perception of the consequences undergone. Activity in itself does not constitute an experience. The activity must add to the growth of the child. While doing is important as a step to discovering what the world is like, learning is a product of undergoing the consequences of doing and reflecting upon the connection of things.

For Dewey, the value of education lies in the chance offered for the learner to constantly reorganize and reconstruct his experiences so that future experiences will have added and enriched meaning; so that the learner may

---

[1]Dewey, Education Today, op. cit., pp. 273-274.

progressively increase his ability to balance or adapt to his environment and even increase his control of subsequent experiences. The mind, using intellectual inquiry, renders experience more meaningful. The best criteria of experience, adaptability, interaction, and continuity, distinguish worthwhile experiences from those that are not.

The individual does not react in isolation. There is a close connection between physical and mental growth. The growth of an individual takes place within a social environment. Values are created through purposeful action and the interpretation of experience.

The curriculum is closely related to the interests of the students as well as to community and current problems. Emphasis is placed on group activities, cooperation, 'doing,' and problem solving. Thus, sports and games provide an excellent medium for instruction.

The educational process must operate along a two way street, involving the educator as well as the student. The job of the educator is to help set the environment so that optimum learning can take place, and to guide students in having educative or meaningful experiences. Such an approach would start with physical experience and lead into mental experience. Intelligent activity would be promoted by introducing experience which would involve the child as an active participant. With guidance the student would be led to

observe, reflect and judge the meaning of consequences undergone in a particular experience. Chapter IV will deal with John Dewey's philosophy of experience and the implications held for physical education.

CHAPTER IV

SOME IMPLICATIONS FOR PHYSICAL EDUCATION

Physical education throughout its development has meant many different things to different people. It has changed in context, meaning, and practice in terms of the society of which it was a part and in terms of the knowledge about the human body that a society had accumulated and subscribed to.[1] Historically, physical education was taught solely for the purpose of strengthening muscles, acquiring physical skills, and developing power and endurance. Any associated or concomitant learnings which might have taken place were accidental as to purpose. The education that was taking place was the education 'of' the physical. Williams has declared that "it has been the unfortunate heritage of physical education to conceive of its programs in physical terms alone because its activities were so obviously physical."[2] At a time when the body and mind were regarded as separate entities, physical education was indeed an education of the physical.

As a result of proven scientific theories, physical

---

[1]Natalie Marie Shepard, Foundations and Principles of Physical Education (New York: The Ronald Press Company, 1960), p. 76.

[2]Jesse Feiring Williams, The Principles of Physical Education (Philadelphia: W. B. Saunders Company, 1959), p. 2.

education today has taken on a new awareness of associated and concomitant learnings in addition to the technical learnings of a physical experience. The principle of organismic unity or the whole child philosophy of learning has resulted in the acceptance of education 'through' the physical.

Oberteuffer writes that it is difficult to describe what a "physical" experience is, or what "physical" education is because man does not exist as a physical self. Man is unable to have "physical" experiences unrelated to other aspects of his life. Oberteuffer defined physical education as that which "serves as a medium for the total education of the being, intellectually, emotionally, developmentally, by the use of experiences having their center in movement."[1] Cassidy expressed this idea when she says:

> Through the new findings in psychology, psychiatry, and sociology we have come to see that the total organism is involved in the physical education experience, that movement is basic to personality development, and that we have responsibilities for a rich and full expressive program that ranges through dance and sports to the cognitive aspects of the whole movement areas and the importance of movement experiences for the individual.[2]

Cassidy says that movement is the expression of the total

---

[1]Delbert Oberteuffer, Physical Education (New York: Harper and Brothers, 1956), p. 5.

[2]Rosalind Cassidy, Curriculum Development in Physical Education (New York: Harper and Brothers, 1954), p. 118.

self. The child thinks with his whole body. Thus the body

> . . . is the means, the instrument for experiencing, and for the expression of the integrated responses of the total unity--the personality. It is therefore the means of living and learning. It is essential that it be an instrument at the command of the desires and wishes of the self. Teachers of physical education should face realistically the grave fact that mistakes in body education are mistakes in personality education. . . . Movement, the stuff with which physical education is concerned is the fundamental element of human life.[1]

Every human experience is a mixture. In the nature of experience any act cannot be regarded as exclusive. The individual reacts to and interacts with all the forces of the environment.

> Because every experience embodies the reaction and interaction of the individual to and with his environment, the experience cannot be purely physical or purely mental. Only the need for identification breaks experience into categories such as spiritual, mental, social, moral, intellectual, or physical. These are terms of convenience and largely without reality. Although common sense recognizes that one factor may be dominant, it is never wholly exclusive.[2]

In regard to the teaching of associated and concomitant learnings, some teachers have gone to the extreme. They have neglected to strengthen and develop the physical aspects of the individual. In some cases this has resulted in the lack of physical development in relation to achievement goals. The physical educator should see that there is

---

[1] Ibid., pp. 125-126.

[2] Oberteuffer, op. cit., p. 13.

a balance between the needs and purposes of education 'through' the physical. The whole man is greater than the sum of his parts. Thus the physical educator can teach directly for associated learnings along with the equally important objective of neuromuscular development.

The Educational Policies Commission pointed out that education is as much concerned with the training of the body and spirit as it is with the transmission of knowledge.

> It is not merely with the transmission of knowledge that education is deeply concerned. The function of the schools are not fully described by a summary of programs, curriculum and methods. No written or spoken words do, or can, completely convey the meaning of education as the day to day living force that it is, in fact, and may be in the transactions of the classroom, in the relations of teacher and pupil, in the association of pupil and pupil, and in the experiences of the library and athletic field. Here are exchanges, bearings, and influences too subtle for logical expression and exact measurement. Yet we cannot doubt their existence, at least those of us who recall our educational experiences and see teachers at work. Here, in the classroom, the auditorium, laboratory and gymnasium, are in constant operation moral and cultural forces just as indispensable to civilization as knowledge or any material elements indeed primordial in nature and the preconditions for the civilized uses of material things.[1]

Kingsley observed that if, when people participate in motor activity, the only learning involved 'just' motor skills, it would be easier to control the factors involved.

---

[1]Education Policies Commission, Policies for Education in American Democracy (Washington, D. C.: National Education Association, 1964), p. 60.

Because this is not possible, the learning situation which the physical educator faces is complicated by such things as the following: the development of perception, the improvement of observation, memorizing, the development of skill in thinking, the learning of control in emotional situations, and the development of attitudes and ideals.[1]

As Oberteuffer has said, the primary problem of the physical educator is that of teaching motor skills to his students. For any teaching job to be effective, one must know the principles of the learning process. Perhaps the most essential characteristic in the learning experience of physical education is that of activity. Active participation is required if the learner is to fully gain the values intended. The learner must perform the activity. Performance is of greater value than is observation. Thus the player gains more than the spectator. Mere watching or listening to sporting events loses some of the developmental values that usually come through performance. This is because such things as activity and the kinesthetic 'feel' of doing things is not experienced. The fullest understanding of sport activity and the values inherent in them can only come about when one 'gets into the game' and sees for himself.[2]

---

[1]Howard L. Kingsley, The Nature and Conditions of Learning (New York: Prentice-Hall, 1946).

[2]Oberteuffer, op. cit., pp. 241-242.

Sometimes referred to as learning by doing, this concept is basic to the Dewey philosophy. More correctly, it should be stated as doing and undergoing as was discussed in Chapter III.

Another aspect of Dewey's philosophy was that of carry-over value. This is also true of the goal set by physical educators. Physical education aims for lasting values; values that will last beyond a 'temporary physical condition or the passing glory of a championship.' When a student leaves school he will usually seek to do only those things he 'can' do; those things he has practiced. Sometimes a new activity will be taken up, but not often. People mainly do those things they have been taught to do and then only if they have developed enough skill in those activities to be comfortable and to receive enjoyment. We tend to do only those things we do well. Therefore, to achieve lasting values, it is necessary to impart skill to those who wish to learn, not championship skill necessarily, but skill nevertheless.[1]

Dewey felt that if the school did not provide the opportunity for wholesome recreation and train the learner to seek it, that the suppressed instinct for activity would find all sorts of illicit outlets.

---

[1] Ibid., pp. 242-243.

> No demand of human nature is more urgent or less to be escaped. The idea that the need can be suppressed is absolutely fallacious, and the Puritanic tradition which disallows the need has entailed an enormous crop of evils.[1]

He believed education had no more serious responsibility than that of making provisions for the enjoyment of recreative leisure, not only for the immediate goal of health, but for its lasting effect upon the habits of the mind.

For Dewey the interest of the child is a vital and necessary part in any learning situation. To have the greatest possible significance the desire to learn must come from within, not from an external force or authority.

> Activity carried on under conditions of external pressure or coercion is not carried on for any significance attached to the doing. The course of action is not intrinsically satisfying; it is a mere means of avoiding some penalty, or for gaining some reward at its conclusion. What is inherently repulsive is endured for the sake of averting something still more repulsive or of securing a gain hitched on by others.[2]

In addition to interest and desire, the purpose for the learning must be known to the learner. The learner needs to know why he should move or act in a prescribed way, why and how the scientific principles of physics, physiology or kinesiology happen as they do. If the reasons for responding are not discernible to the student, he will not

---

[1] Dewey, Democracy and Education, op. cit., pp. 240-241.

[2] Ibid., p. 240.

actively participate mentally or physically. This idea is expressed rather well in the following statement:

> There must always be a purpose. This gives us a clue of some use as to the nature of a modern physical education which will be sufficiently satisfying to lead the person on into continuous activity. The purpose must be discernible, rewarding, and of some consequence to the one who is doing the moving. Otherwise he will prefer not to move.[1]

The discernible purpose must be applied to all areas within the physical education program. Whether it be the reasons for taking a shower after activity, the shifting of one's weight onto the opposite foot when throwing a ball, the acceptance of winning or losing graciously, or working together for the good of the team.

Dewey believed that the school should be a microcosm of society. It is within this life situation that such things as sportmanship, intrapersonal relationships, democratic ideals and moral character are developed. It is the business of the school to establish an environment in which play and work are conducted so that desirable mental and moral growth can take place. The knowledge gained is then transferable to out-of-school situations. "Play tends to reproduce and affirm the crudities, as well as the excellencies of surrounding adult life."[2] The implication shows

---

[1] Oberteuffer, op. cit., p. 6.

[2] Dewey, Democracy and Education, op. cit., p. 230.

the importance of the quality of instruction. As Dewey said, it is not enough that play and games are introduced. Everything depends upon the way in which they are used.

As mentioned earlier, not all experiences are educational or of equal worth. The same is true of physical activity. Many activities are not sufficient to stimulate the organic systems. As an example, the person who plays a round of golf by hitting the ball and then climbing into a golf cart to ride up to the next shot, does not receive the vigorous activity needed for maintaining a healthy and fit body. There are many motor activities that yield functional carry-over skills which lead to further growth. The selection and conduct of the activities must be scrutinized as to the purpose to be achieved through physical education.

From the basic fundamentals is built the complexity of skills. The concept of building from the simple to the complex, from the general to the specific, is used by the physical educator to create meaningful learning situations. This is the idea behind lead-up games. Using the same drills, routines, and activities does not in itself facilitate progressive experience. Adjustments need to be made to insure on-going experiences. New skills and understandings must be introduced if the learner is to maintain an active interest. Constant repetition can lead to boredom and the feeling of drudgery at having to perform. The

following statement exemplifies the principle of continuity essential to the learning process.

> It is to be a 'learning' experience in which, through the medium of motor activities, a child is moved along from one stage in his development to another more advanced stage farther on. He need not spend his time running in place, academically speaking. He should get somewhere. To play the same games, dance the same dances, do the same sports over and over again, year after year, not only makes physical education dull for the student but does not support the thesis that physical education is an experience in progressive learning. To maintain its place in education, physical education must provide for progression from one skill or understanding within an activity to the next and the next, and from one activity to others of progressively greater difficulty.[1]

As was mentioned in Chapter III, "when children have a chance at physical activity which bring their natural impulses into play, going to school is a joy, management is less of a burden, and learning is easier."[2] Dewey suggested that when games and activity were used, the emphasis was only upon the relief from the tedium and strain of 'regular' school work. He insisted, however, that activity should not be used merely as agreeable diversions. The study of mental processes has indicated the worth of such natural tendencies as exploring, manipulating objects, and giving expression to enjoyable emotions. When these natural impulses are a part of the regular school program, the whole student is engaged.

---

[1] Oberteuffer, op. cit., p. 292.

[2] Dewey, Democracy and Education, op. cit., p. 228.

According to Dewey, the artificial gap between school life and society is reduced. "In short, the grounds for assigning to play and active work a definite place in the curriculum are intellectual and social, not matters of temporary expediency and momentary agreeableness."[1] If the learning process is not an outgrowth of activities having their own end, instead of a school task, a normal state of learning is not possible.

> . . . play and work correspond, point for point, with the traits of the initial stage of knowing, which consists, . . . in learning how to do things and in acquaintance with things and processes gained in the doing.[2]

Play has an end in giving direction to successive acts. Persons engaged in play are not doing pure physical movement, "they are 'trying' to do or effect something, an attitude that involves anticipatory forecasts which stimulate their present responses."[3] Such qualities as alertness and anticipatory insight allows a person to think ahead of the situation to identify the consequences of his actions. With these qualities the learner has a decided advantage in increasing his knowledge and understanding. He is better able to plan strategy and teamwork based upon the results

---

[1] Ibid., p. 229.

[2] Ibid.

[3] Ibid., p. 238.

of his past experiences. An individual going through the motions blindly or imitatively without active mental and physical involvement is not gaining an educational experience.

As individuals do not learn at the same rate of speed, many areas of learning have divided classes into learning tracks; for example, basic, general, and advanced. Many of the larger schools today have adaptive classes to meet the special physical needs of their students. Such classes might include some of the following: special muscle strengthening programs, rehabilitation work after an injury or accident, activity to include those with functional or organic disabilities, programs dealing with weight loss or weight gain, and basic instruction in movement fundamentals.

Provision for the mentally retarded within the physical education program has received only limited emphasis. Because the mentally retarded have not received a strong background in movement and play experience, it is important that they be taught how to play. Through carefully designed programs of physical education, the retarded can be given the opportunity for success and achievement.

According to Oberteuffer, "the physical education of a child goes on whether in school or out, with or without credit, sanctioned or unsanctioned. It is fundamental to

life, to growth, and to development."[1] The question that is posed is how to control or organize this inevitable contribution to human development in order to bring about 'planned' or 'desired' results in human behavior.

As Williams said, "it holds that we need to aim higher than health, than victorious teams, than strong muscles, than profuse perspiration."[2] Multiple outcomes need to be present in today's physical education programs, immediate as well as long range. The more immediate outcomes of skill, enjoyment, and health need to be projected to include the social understandings, human relations, and reflective thinking. This is in agreement with Dewey's philosophy.

McCloy urged that physical educators continue to change with the times, to keep up with the new methods and new educational philosophy. Many of the older systems of physical education in use today are educational anachronisms, hang-overs from the past. Some educators have enthusiastically accepted the new educational philosophy, but have tried to retain the rigid, inefficient systems of the past. The attempt was made to place 'new wine' into 'old bottles.'

---

[1] Oberteuffer, op. cit., p. 22.

[2] Jesse Feiring Williams, "Education Through The Physical," Journal of Higher Education, I (May 1930), 279.

Also, the quality of old worn out 'wine' will not be adequately disguised in new bottles. McCloy suggested that it would be better to scrap some of the present philosophy and start anew, putting 'new wine into new bottles.'[1]

Steinhaus, in discussing the significant experiences of physical education today, said that there is too much dependence on the use of the eyes and ears alone. The ideas in our mind are composed of everything that comes into the brain from the sense organs. The eyes and ears are not enough. What comes in from the muscles, Steinhaus stated, may often be just the feeling of sitting on one's seat. Too much is limited to seeing or reading. There is not enough time spent on muscle or joint experiences.

> Thus deprived of bodily experiences with reality our concept forming mind suffers a kind of malnutrition due to a deficiency in the proprioceptive component of the diet of sensory experiences--the muscles and joint component.[2]

Williams' belief that physical education be education through the physical approaches Dewey's philosophy that the child be seen as a whole being, rather than an intellect without a body. Williams expressed concern that the emphasis

---

[1]Charles H. McCloy, "New Wine in New Bottles," Journal of Physical Education, XXV (October 1927), 43-52.

[2]Arthur H. Steinhaus, "Significant Experiences--A Challenge to Physical Education," The Physical Educator, XIX (March 1962), p. 9.

upon the education of the whole person runs the risk that the physical aspect may be neglected due to the increasing demands of the intellectual and the high compensation that an industrial society pays for mental skills. He feels, however, that the risk should be run.

> Let the sponsors of physical education have deep convictions about the tremendous importance of vigor and vitality in peoples; let them assert, time and again, and everywhere, the strategic and imperative role of muscular activity in development, but let them guard against an unworthy exclusiveness that leaves them devoted to strength with no cause to serve, skills with no function to perform, and endurance with nothing worth lasting for.[1]

Oberteuffer stated that it is the transformations taking place within the individual which prove or disprove the values of physical education.

> The ultimate test of any physical education program is to be measured in terms of the quality of the changes made in the student. A program may look good on paper, or be copied from some other community where it is well thought of; but unless it produces desirable changes in the students who are undergoing it, it cannot be judged good.[2]

In accordance with Dewey's philosophy, Oberteuffer and Williams view education as a social process in which the child and society become integrated. Those changes which lead to on-going and worthwhile experiences illustrate Dewey's view of an educational experience.

---

[1]Jesse F. Williams, The Principles of Physical Education (Philadelphia: W. B. Saunders Company, 1959), pp. 3-4.

[2]Oberteuffer, op. cit., p. 293.

CHAPTER V

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

The purpose of this study was to present those aspects of John Dewey's theory of experience which have most influenced education and to point out some of the implications of Dewey's theory to physical education.

The physical educator, in arranging for experiences, must realize that learning takes place within the process of experiencing. The educator, through selected activities, plans for and arranges an environment conducive to meaningful and enriched experiences. Just as is true for reading or mathematic skills, all children do not come to school with the same physical skills. Their skills are in various states of development. Past experience may limit present experience. Materials need to be adapted to the needs and capacities of the learner. The teacher should have the ability to adjust to various teaching and learning situations.

Educational growth is based on the progressive accumulation of skills and knowledge. If the foundation for basic skills or knowledge is limited or missing, the chances for accumulated growth is diminished. Physical educational experiences are communicated from the particular to the general, from the simple to the complex. Thus, it is the

job of the physical educator, within the limitations of administration, finance, facilities, and need, to offer a wide variety of experiences. These experiences should include those which emphasize both the physical and intellectual skills involved so that the learner may progressively increase his ability to balance or adapt to his environment and increase his control of subsequent experiences.

Experience may expand or limit future growth. The physical educator must recognize the concept of growth. Growth should be universal, not specialized. Growth should promote more growth, not retard it. Thus, the programs of physical education should be based on the theory of progressive advancement. Using the same activities year after year, without obtaining progressive steps of understanding, knowledge or skill leads to stagnation. The curriculum should be interesting as well as challenging to the student.

To produce an educative experience, the learner must be an active participant. He must be involved physically, mentally, socially, and emotionally. The student's desire to learn depends upon whether his interest has been aroused. It is the job of the educator to see that the objective as well as the internal conditions for learning are operating to the greatest advantage.

Dewey observed as fallacy the notion that a person learns only the particular thing he is studying at the time.

He insisted that collateral learning in the formation of enduring attitudes is of utmost importance. The realization that education should be concerned with many aspects of life has led physical educators to deliberately create situations calling for muscular responses as well as related mental, social, and emotional responses. The values emphasized and the attitudes formed within the physical education class contribute to the development of a socially fit citizen. One learns to play by the rules, or one does not participate. The educational experience takes place within social confines. In most instances, the setting within a physical education class is less formal than are other areas of learning. The freedom of movement and work in small groups provides greater opportunity for active participation of the whole child. It is in the gymnasium and on the athletic field that a totally integrated experience occurs. The whole individual acts, thinks, and feels together.

It is the conclusion of this writer that the philosophy of John Dewey, relating to educational experience, does have basic implications for physical education. The writer feels that the theories urged by Dewey should be read and interpreted in the context in which they were presented. Many of Dewey's followers have gone beyond his intentions. MacDonald urged that the use of classifications or captions such as "traditionalist," "essentialist," "reconstructionist,"

or "progressivist," should be avoided. Labels of this nature, he said, are no doubt useful as indications of a writer's general outlook on education. They can, however, easily lead one to render less than justice to that person's thinking. The contributions of one may be very different from that of another.[1]

John Dewey's philosophy of education has done much to revitalize interest and concern in educational affairs. The learning process, the nature of the child, and the complexity of society have received wide attention through scientific research. Dewey, in helping to humanize education, has provided many important contributions to the development of physical education.

---

[1]John MacDonald, A Philosophy of Education (Glenview, Illinois: Scott, Foresman and Company, 1965), pp. vii-viii.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. BOOKS

Archambault, Reginald D. (ed.). Dewey on Education. New York: Random House, 1966.

Bagley, William C. Education and Emergent Man. New York: T. Nelson and Sons, 1934.

Bayles, Ernest E. Pragmatism in Education. New York: Harper and Row, 1966.

Bernstein, Richard J. John Dewey. New York: Washington Square Press, Inc., 1966.

Bode, Boyd H. Conflicting Psychologies of Learning. Boston: Heath and Co., 1929.

Bode, Boyd H. Progressive Education at the Crossroads. New York: Newson and Company, 1938.

Brubacher, J. S. A History of the Problems of Education. New York: McGraw-Hill Book Co., Inc., 1947.

Brubacher, J. S. Modern Philosophies of Education. New York: McGraw-Hill, 1939.

Bucher, Charles A. Foundations of Physical Education. St. Louis: The C. V. Mosby Company, 1968.

Cassidy, Rosalind. Curriculum Development in Physical Education. New York: Harper and Brothers, 1954.

Childs, John L. American Pragmatism and Education. New York: Henry Holt and Company, 1956.

Cremin, Lawrence A. The Transformation of the School. New York: Alfred A. Knopf, Inc., 1961.

Dewey, John. Conduct and Experience, Psychologies of 1930. Edited by Carl Murchison. Worchester, Massachusetts: Clark University Press, 1930.

_____. Democracy and Education. New York: The Macmillan Company, 1916.

Dewey, John. Education Today. Edited by Joseph Ratner. New York: G. P. Putnam's Sons, 1948.

_____. Experience and Education. New York: The Macmillan Company, 1952.

_____. Experience and Nature. London: George Allen and Unwin, Ltd., 1929.

_____. How We Think. New York: D. C. Heath and Co., 1933.

_____. Reconstruction in Philosophy. New York: Henry Holt, 1920.

_____. The School and Society. Chicago: University of Chicago Press, 1916.

Dupuis, Adrian M. Philosophy of Education in Historical Perspective. Chicago: Rand McNally and Company, 1966.

Edman, Irwin. John Dewey--His Contribution to the American Tradition. Indianapolis: Bobbs-Merrill Company, Inc., 1955.

Geiger, George. John Dewey in Perspective. New York: Oxford University Press, 1958.

Handlin, Oscar. John Dewey's Challenge to Education. New York: Harper and Brothers, 1959.

Hartman, George W. Educational Psychology. New York: American Book Company, 1941.

Hebb, Donald O. The Role of Experience: Control of the Mind, Man and Civilization. Edited by Seymour M. Farber. New York: McGraw-Hill, 1961.

Hook, Sidney. John Dewey--An Intellectual Portrait. New York: John Day Company, 1939.

Kingsley, Howard L. The Nature and Conditions of Learning. New York: Prentice-Hall, 1946.

MacDonald, John. A Philosophy of Education. Glenview, Illinois: Scott, Foresman and Company, 1965.

McCloy, Charles H. Philosophical Bases for Physical Education. New York: F. S. Crofts and Company, 1940.

Meyer, Adolph E. The Development of Education in the Twentieth Century. New York: Prentice-Hall, 1949.

Nash, Jay B. Physical Education: Interpretations and Objectives. New York: A. S. Barnes and Company, 1948.

Nixon, John. An Introduction to Physical Education. Philadelphia: W. B. Saunders Company, 1948.

Oberteuffer, Delbert. Physical Education. New York: Harper and Brothers, 1956.

Ratner, Joseph. The Philosophy of John Dewey. New York: Henry Holt and Company, 1928.

Rugg, Harold. Foundations for American Education. New York: World Book Co., 1947.

Shepard, Natalie M. Foundations and Principles of Physical Education. New York: The Ronald Press Company, 1960.

Steinhaus, Arthur H. Toward An Understanding of Health and Physical Education. Dubuque, Iowa: Williams C. Brown Company, Publishers, 1963.

Ulrich, Robert. History of Educational Thought. New York: American Book Company, 1950.

Williams, Jesse F. The Principles of Physical Education. Philadelphia: W. B. Saunders Company, 1959.

B. PERIODICALS

Bell, Bernard. "Know How Vs. Know Why," Life Magazine, XXIX (October 16, 1950), 89-98.

Berger, M. I. "John Dewey and Progressive Education Today," School and Society (March 1959), 140-142.

Ernest, Frederic. "How Dangerous is John Dewey?" Atlantic Monthly (May 1953), 132, 135, 139.

McCloy, Charles H. "New Wine in New Bottles," Journal of Health, Physical Education and Recreation, XXV (October 1927), 43-52.

Morse, A. D. "Who's Trying to Ruin Our Schools?" McCalls, LXXVII (September 1951), 26-27.

Steinhaus, Arthur H. "Significant Experiences--A Challenge To Physical Education," The Physical Educator, XIX (March 1962), 5-11.

Williams, Jesse F. "The Physical As Experience," Journal of Higher Education (December 1951), 464-469, 503-504.

_____. "Education Through the Physical," Journal of Higher Education, I (May 1930), 279-282.

C. ENCYCLOPEDIA

Snyder, Morton. "Progressive Education Movement," Encyclopedia Britannica (1951 ed.), XVIII, 565.

D. OTHERS

Education Policies Commission. Policies for Education in American Democracy (Washington, D. C.: National Education Association), 1964.

Watrous, Mary W. "A Comparative Study of Dewey's Democracy and Education, and Experience and Education." Master's thesis, Gonzaga University, Spokane, Washington, 1952.

Wolfard, Helen M. "What Dewey Means By Experience: Some Implications for Education." Master's thesis, Reed College, Portland, Oregon, 1953.